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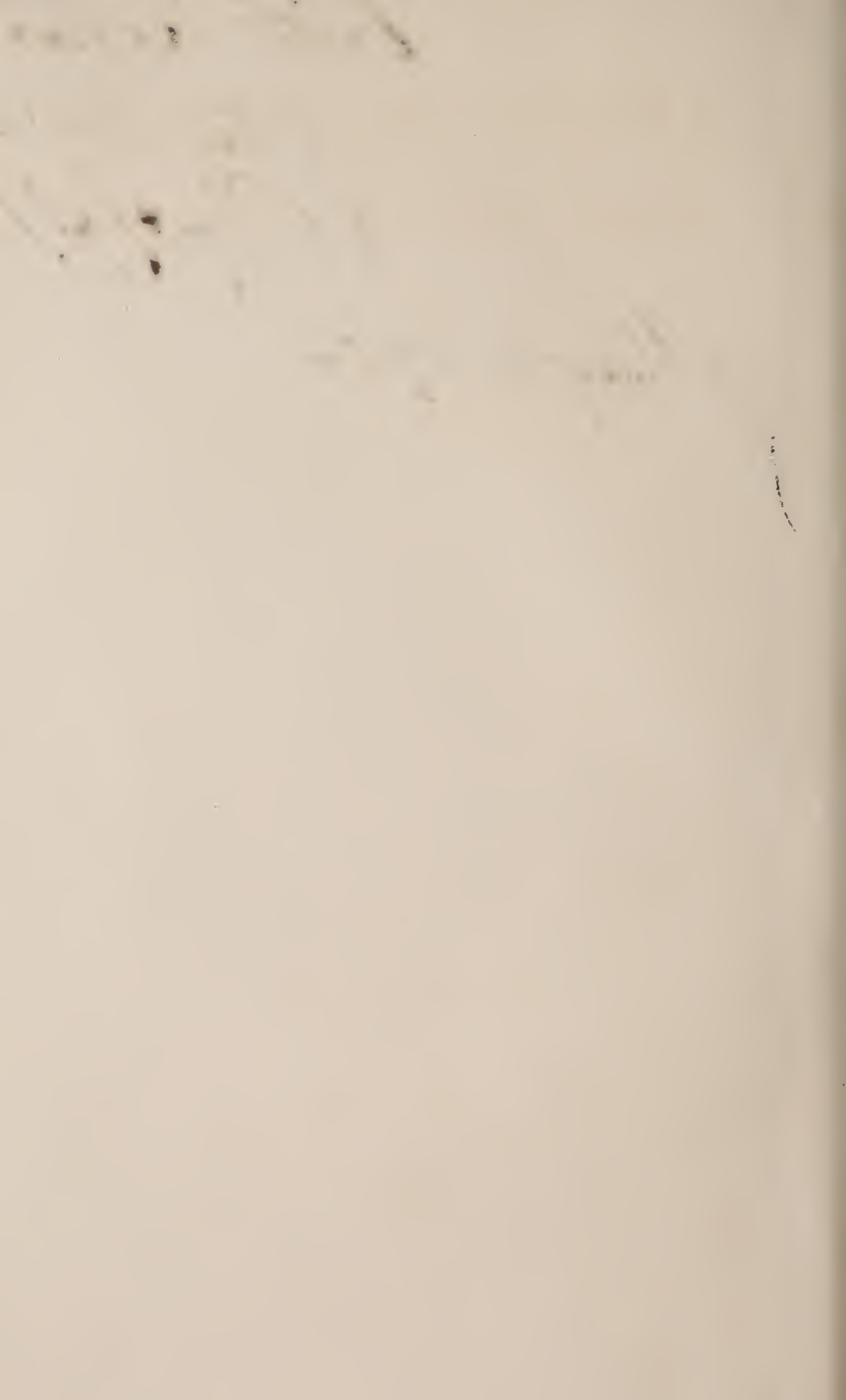


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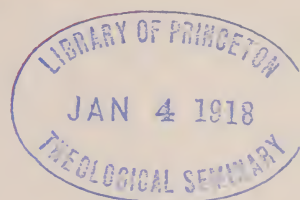
With Regards
of the Author
O. M. S. Wood

May 6, 1904



FRIENDS OF THE CITY
OF NEW YORK IN THE
NINETEENTH CENTURY

By
WILLIAM H. S. WOOD



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Prefatory Note

The following address was delivered in the Meeting House of the Religious Society of Friends on Twentieth Street (Gramercy Park), New York, on Thursday evening, April 24, 1902.

It is now printed in order to preserve the facts recorded for the benefit of such as may hereafter be interested in them.

WM. H. S. WOOD.

March 1, 1904.

FRIENDS OF NEW YORK IN THE NINETEENTH CENTURY



IT is unfortunate that, so far as I know, there exist no detailed sketches or biographical memoranda of members of the Society of Friends, prominent in any way, who lived in this city during the first half of the last century; nor are there any, even amongst the oldest of us now living, whose memory can be relied upon for reminiscences of persons and events prior to 1840. The making of such a record has been left for too long, and now it can be compiled, most incompletely only, from scraps which have been handed down orally from a generation wholly past, together with extracts from the one private journal known to exist. This period of sixty years embraces by far the most interesting and in every way important personages in the Society of Friends who have lived in this city.

It may safely be said that Friends in New York between 1825 and 1875 were more prominent and influential as citizens, better educated and relatively more cultured, and I feel inclined to assert, more spiritually minded and intellec-

tually vigorous, than at any other epoch in their history. In the dearth of material from which to compile the account your committee has requested me to prepare, I have been obliged to examine all the official minutes and other papers belonging to the Monthly Meeting; to pore over pages of historical records of the City of New York, old letters and papers kindly placed at my disposal by the descendants of Friends, and, most valuable of all, the private journal of my own mother, Mary S. Wood. Anyone who will read the minutes of the Monthly Meeting for one hundred years past will, I am sure, agree with me that it is most dreary and discouraging literature—a long, long record of offenses and disciplinary proceedings, with but now and then, at widely separated intervals, some encouraging record to brighten the gloomy monotony. There was a good deal of austere vigor and honesty among Friends of the nineteenth century, but with it all there is not a little evidence of kinship with all humanity, sparkling out in spite of their self-discipline and restraint, to testify that they were “men of like passions” with their fellows.

In considering my subject, it seemed to me naturally to group itself into “Friends in their relations to others”—as citizens, “Friends from a social standpoint,” and “Friends in connection

with their church." In speaking of them, therefore, under these three heads, I have only to direct your most careful attention to the fact that the great disruption, which in 1828 and 1829 split the church into two separate bodies, obliges me to omit from further notice in this paper a very great number of men and women of the highest standing in the community, and, up to that time, in the united Society of Friends. I am compelled to do this, not only because my subject matter is restricted by your committee to the membership of this congregation, but also because I know of no available means of information concerning such Friends subsequent to that date.

In the first third of the last century there were, undoubtedly, a larger number of Friends who were prominent as citizens of New York than at any previous or subsequent time, and this not only absolutely, but comparatively, as regards the total number of citizens. In the year 1830 there were about 90,000 inhabitants in New York, and about the same time there was a total of 1826 members of the Society of Friends residing in the city. The Friends, therefore, constituted about 2 per cent. of the total population. At the close of the century the census showed a total of 1,850,093 inhabitants, and, as nearly as I can ascertain, about 1,200 Friends, Orthodox and Hicksites combined.

In other words, the percentage had been reduced to less than $\frac{65}{1000}$ of 1 per cent. This not only shows an enormous falling off in the proportion, but also accounts, in a considerable degree, for the very greatly reduced influence of the Society upon the community. Among the descendants of early Friends, from the year 1800 to 1825, no higher and better heritage can be claimed by any amongst us than that shown by the name of Bowne, Murray, Eddy, Wood, Pearsall, Collins, Lawrence, Underhill, Seaman, Franklin, and of a somewhat later time, Day, Mott, Thurston, Tatham, and others. Few like them even in their times—a few have representatives here to-day—most are but a name with none to “heir the line.” Among those old families, a few stand pre-eminent from the length of time that they have been in this country and have had representatives as members of this Meeting. Thomas Bowne came to America from England in 1649. He was a Friend. It was he who built the old Bowne house in Flushing. John Jacob Astor, when a boy, was employed to “do chores,” such as beating skins in the cellar of Robert Bowne’s store, at \$1.00 per day, and so pleased was Robert Bowne with his employee that he presented him with a big silver watch, which was found in 1844. On the back is inscribed in bold letters: “Presented to J. J. Astor by R. Bowne,

1785." It is now in the possession of Mr. William Waldorf Astor. Robert Bowne was a very prosperous merchant ; his partner was Richard R. Lawrence, to whom I shall refer again. His son John left the Society, but married Hannah Feaks, who, being a Friend, brought him back into membership. Then came Samuel Bowne, then John again, and his son Robert was a member of the family which was the most noted of that name residing in New York at the beginning of the nineteenth century. Robert was a very wealthy man and had a large house, which, as he was very hospitable, was usually full of guests. It is said that he rarely sat down to a meal without a tableful of visitors. He also had a son named John, who was the father of Robert and his sisters, Sarah, Elizabeth, Mary, and Anna—our own contemporaries.

Walter Bowne, once Mayor of this City, was a descendant of old Thomas Bowne, but not of the line we have just followed. He was born a Friend, but became very rich and left the Society. It is said to be a hard thing to be a good Friend, if one is very much burdened with this world's goods.

John Murray, surnamed "the good," was the first of the family to come to America, in 1723. He was not a Friend, but his son Robert was.

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Robert became the largest shipping merchant in this country. He bought the wharf at the foot of Wall Street, which is still in possession of the family. He bought also a large tract of the common lands of the city, from Madison Square north to above 42d Street, and east to the River, on which he erected a grand old house and entertained in princely style. He imported and used the first private coach in New York, which he called his "leathern conveniency," to appease the feeling of the citizens who considered him as "putting on too much style." Murray Hill was named after him, and the major part of it was owned by him. He was a Director in the Bank of New York and in the Mutual Assurance Company. He had also been Vice-President and President of the Chamber of Commerce. He died in 1786.

Robert Murray had two sons, Lindley and John. Lindley Murray was one of the greatest of New York merchants at the beginning of the century. He was a member of the Society of Friends. As a young man he was very athletic, and is said often to have jumped across Peck Slip, twenty-one feet wide. During one of these efforts he injured himself in some way, and was lame for the rest of his life. This was, no doubt, what is called in athletics the "running broad-jump." I

believe the record for this is between twenty-three and twenty-four feet, so that considering all the circumstances, his was an extraordinary feat. He went to England after a time, thinking that his health would be benefited, and while there turned his attention to literary matters, writing a number of books, including his famous English Grammar, which had quite a sale in this country up to the time of the Civil War. It was he who endowed the Murray Fund, as it is called, leaving it by his will \$41,000. It has since been increased by a bequest from Wm. F. Mott of \$4,000, and from David Sands of \$5,000. The present fund is \$50,000.

Speaking of English Grammars, Goold Brown, a Friend, was a citizen of New York from 1813 to 1837, being the head of a large school for boys. He also wrote a series of books on English Grammar, which have outlived those of Lindley Murray, being to this day among the most popular books on that subject, not only in the schools of New York City, but throughout the country.

John Murray, Jr., the philanthropist, was a very prominent citizen. He was a Governor of the New York Hospital for thirty-two years. He was Inspector of Prisons when Sing Sing prison was built, and one of the five State Commissioners appointed to superintend the building of New-

gate prison in Greenwich Village (City), the second prison in the State. He was one of the founders of the Historical Society. In 1811 he was appointed one of the Commissioners to plan for the better organization of Common Schools throughout the State. He was one of the organizers of the Society for the Prevention of Pauperism, and one of the incorporators and the first Vice-President of the Bank for Savings. John Murray, Jr., before joining Friends, was interested in some way in a brewery that, with an entrance on Madison Street, extended to Oliver and Catherine Streets, and was said to manufacture most excellent ale. He died in 1819.

Robert I. Murray, eldest son of John Murray, Jr., and Catharine Murray, was born in 1786. He embarked in the drug business with Benjamin S. Collins at the age of twenty-two, and retired in a few years with a handsome fortune. The firm subsequently became Murray & Lanman, and then Lanman & Kemp. At twenty-six he married Elizabeth Colden, great granddaughter of Gov. Cadwallader Colden, the last Colonial Governor of New York. He was a Governor of the New York Hospital for forty-two years, a Manager of the House of Refuge and of the Institution for the Blind. He was a Director of the Bank of New York. He was married twice; of

his children but one is now living, and it is hard to realize that she is not a member of the Society. Robert I. Murray intellectually was a strong man, very impulsive, quick in speech and in action. I well remember how, in Monthly Meetings, we boys enjoyed Robert I. Murray rising to speak to the business under consideration, for we felt pretty sure of seeing the sparks fly. He always spoke his mind forcibly. Hannah S. Murray, second wife of Robert I. Murray, was a woman beloved by all who knew her. She had one daughter, still living and not a Friend. He had five children by his first wife; all but one, Friends.

Robert Lindley Murray, son of Robert I. Murray, was a very lovable man, most useful in all kinds of church work. He married Ruth S. Taber, sister of Augustus Taber, and left a large family, all of whom are worthy descendants of old "Robert Murray, the good."

Samuel Wood, whose ancestors came from England in 1677 and settled in Pennsylvania and afterwards on Long Island, removed his residence to New York in 1803. Originally a member of the Episcopal Church, he joined the Society of Friends by conviction. He married Mary Searing. They had thirteen children. Samuel Wood opened a book store in a little building at

the corner of Pearl and Frankfort Streets, and kept also a stock of cotton goods consigned to him by Almy & Brown, of Providence, R. I. So far as I know he was the first commission dealer in such goods in the city. He soon found, however, that there was not sufficient profit in it to make it worth while, and gave up the agency, thereafter restricting himself entirely to the publication and sale of books. He noticed that the books that were then being printed for school use were of an inferior quality, and he himself compiled and arranged a series of both spellers and readers, and toy books for children, all of which had an extensive sale continuously for sixty years or more. They are all now entirely out of print. By taking some of his sons into the business with him he was much relieved of the cares of mercantile life, and thereafter devoted himself to philanthropic work. He was well known in the city, and the leader and helper in all sorts of charitable organizations. With the assistance of Dr. Ackerly he founded the present Institution for the Blind, and his portrait hangs in their Directors' room to-day. He took an active part in the founding of the House of Refuge, the Bank for Savings, and the Society for the Prevention of Pauperism. He was also an active member of the Manumission Society and the Society of the New York Hos-

pital. About one-half his children remained in the Society of Friends, while the others returned to the Episcopal fold.

In the first score of years of 1800 Friends were more or less rigid in their adherence to what were called "Testamonies," some of which appear most ridiculous to us at the present day. While men Friends almost universally wore straight collars and broad-brimmed hats, and women generally the "sugar-scoop" bonnets, which were then coming into use, replacing the still greater oddities of the previous century, some Friends dressed in the ordinary costume of the day. Even our well-known friend, the late William F. Mott, until middle age wore white top boots, with knee breeches, and continued their use so long after they were generally out of fashion that the boys jeered him in the streets, when he concluded it was about time to change the style. Perhaps the most remarkable custom of Friends in the early part of the century was the adherence to wearing their hats in season and out of season, in place and out of place. Men often sat at the dinner table and ate with their hats on. An old great-aunt of mine, Eunice Mitchell, from Nantucket, said she had but once seen her husband's father without his hat on, and she lived in the same house with him. Another old Friend,

Townsend Hawkshurst, once entering a room where some Friends were dining, exclaimed, throwing up his hands: "O sorrowful, sorrowful, a whole tableful of men with their hats off!" My uncle John Wood, who was something of a wag, said he believed that Thomas Hawkshurst must have been born with a hat on.

The first line of regular packet ships between New York and Liverpool was established in 1817 by two Friends, Francis and Jeremiah Thompson. This was the old Black Ball Line, which made semi-monthly sailings for Liverpool. Jeremiah was considered to be the largest importer of British cloths in America. The second line of packets was started by Byrnes, Trimble & Co., the Trimble being George T. Trimble, who was a Friend. This one fact of a regular communication between Europe and America being first established by Friends gives a little idea of their prominence at the time.

Joshua Underhill was a leading flour merchant early in the century. He lived on Cherry Street, near Franklin Square, then a fashionable neighborhood. A pier of the Brooklyn Bridge now covers the spot. He had thirteen children. The sons became prominent citizens and merchants, characterized, as were all the Underhills, by sound common-sense and tremendous energy. One or

another of them they were connected with nearly all the charitable and educational organizations of the city. One of them, Walter, was elected a member of Congress.

Few Friends of New York have held public office, either City, State or National. There has been one Mayor, and but one member of the House of Representatives. That query in our discipline, which read "Are Friends clear of holding positions of profit and honor under the government?" was a constant reminder that it was considered a misdemeanor. Joshua and Mary Underhill's oldest daughter Elizabeth, who married John R. Willis, was a beloved Elder and for twenty years Clerk of the Women's Meeting of New York Yearly Meeting.

Gas for illuminating purposes was first introduced into the city in 1825, and the first president of the company was a Friend named Samuel F. Leggett. It was introduced into his own house first, and a large number of Friends were invited to his parlors to see it lighted for the first time. For some time gas was introduced into the parlors of houses only, sperm oil and candles being used elsewhere as previously, and it was not until five years later that it was carried all over the houses. Samuel F. Leggett was a prominent and wealthy citizen. He had six children,

one of whom, Mary, married Barney Corse, elsewhere referred to.

Thomas Eddy is a name which figured very largely in this early period. He was born in Philadelphia, of Irish parents, and began his business life by buying cheap goods at auction and selling them to the trade. He is said to have made a great deal of money just after the Revolutionary War by supplying the British troops with money. He married Hannah Hartshorn in the Friends' Meeting House in Crown or Little Green Street, between Broadway and Nassau Street. The building was subsequently used by Grant Thorburn as a seed store. This meeting house is said to have been erected in 1796. Thomas Eddy had two sons, John and Thomas, Jr. He was one of the Directors of the Mutual Insurance Co., a Governor of the New York Hospital, and also one of its officers for many years. He was founder of the "Society for Promoting the Manumission of Slaves," of the "Society for the Relief of Distressed Prisoners," of the "Society for the Prevention of Pauperism," and a Director of the Inland Navigation Co. (whatever that was). He was also very active in promoting the building of the Erie Canal. He was called "the Howard of America." It was said of him that he was so tactful and persuasive in what he did and said

that he could out-lobby at Albany any other man living, and whatever he advocated was generally carried out. He was one of the first to suggest the addition to the New York Hospital of the Bloomingdale Asylum for Insane Patients. He was an active member of the New York Chamber of Commerce. His portrait hangs on its walls. He died in 1827.

Israel Corse removed to New York from Camden, N. J., in 1803, and was a very prominent man in "the Swamp." He was an extensive tanner and dealer in hides and leather. He is credited with driving lotteries of all sorts out of the State at that time, and had a bill passed in the Legislature making the sale of lottery tickets a crime. He had, by his first wife, a son named Barney, and also a daughter, Lydia. The latter married Jonathan Thorne, and this connection seems to have started the Thorne family on their road to fortune. In 1830, when Israel Corse retired from business, his son Barney, a partner in the business, took in with him his brother-in-law, Jonathan Thorne. After two years Barney Corse retired, and several years afterwards Jonathan Thorne, who meanwhile had been handling the business alone, associated with him Anson Lapham. Jonathan Thorne, besides being noted as a very wealthy man, was also celebrated

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for his fine country place, "Thorndale," in Dutchess County, where he raised pedigreed cattle and horses. The place, and the tastes, are still an inheritance of the family.

The Franklins, Leggetts, Pearsals, Thompsons and Hickses were all noted citizens. Willett Hicks was a domestic drygoods auctioneer, and was at one time, until reversals met him, a very wealthy man. Walter Franklin, after whom Franklin Square was named, lived at the junction of Pearl and Cherry Streets, afterwards the residence for a time of General George Washington. Samuel Leggett was President of the Franklin Bank. He made a fortune in the drygoods business and retired in 1807, when the firm name was changed to Leggett, Fox & Co. About 1832, the partners all having made large fortunes, the business was wound up.

Willett Hicks was said to be a portly, dignified man, who always dressed in good style and traveled about in his own carriage with coachman and footman. He was a minister of the Society, and an eloquent and fluent speaker. From his grand and dignified appearance, he was called the "Bishop of the Quaker Church." In 1819 he was "liberated" by the Meeting for a religious visit to England, but he combined with his "concern" a very considerable interest in stocking up with

goods to send to America, from the sale of which he realized large profits. Friends in this city considered that he was going a little too fast, living in too much style, and all that sort of thing, for a Quaker minister, and dealt with him on account of it. But somehow the matter blew over, and the records were dropped from the minutes of the Monthly Meeting.

Whitehead Hicks was also a noted man in the city. He made a large fortune in the lumber business, and built blocks of houses for the poorer classes, in the Seventh Ward, in what was called Georgia Street. Georgia Street subsequently acquired such a bad name in consequence of the dissipated character of the poor people living there that Friends sent a petition to the Legislature to have its name changed to Market Street, which designation it still retains. Whitehead Hicks died in 1830.

Of that branch of the Lawrence family which belonged to the Society of Friends, Richard was the representative at the opening of the century. He was a member of the New Jersey Legislature in 1768. His son Richard R. Lawrence removed to New York and entered mercantile life with Robert Bowne. He was the grandfather of the Lawrences now living, and was prominent as a citizen and as a member of the church. Our late esteemed friend Edmund Prior was his nephew.

Edmund Prior was a bachelor, and in every way a most worthy friend. He was for many years in the oil business, before the days of kerosene, with Henry Barrow. Richard Lawrence, son of Richard R., was in business with Henry H. Lawrence, his brother. He died in 1891 at an advanced age.

Since Friends first settled in the City of New York, a number of meeting houses have been built, which have served their purpose and given way to other structures. The first erected in the city is supposed to have been built in 1704. It was described as being on Crown Street, afterwards Liberty Street. The maps of New York show that there is a short street running from Liberty Street to Maiden Lane, between Broadway and Nassau Street, and the Friends' Meeting House is shown on the old maps as being on the west side of this small street, called Little Green Street, about the middle of the block. In 1802 a Friends' meeting house appears to have existed on Liberty Street, and possibly it was the one just mentioned. Surrounding it was a burial ground. In 1825 land was purchased well out in the country on North, now Houston Street, just east of the Bowery, for cemetery purposes, and to this place the remains of those interred in the Liberty Street ground were removed. The interments in Houston Street burying ground ceased in 1849,

and the ground occupied by it, which had belonged jointly to the Orthodox and Hicksite Friends, was subsequently sold. The remains of those interred there were removed, either by surviving members of their families or by the Monthly Meeting, and reinterred in the burial grounds attached to Westbury Meeting House at Jericho, Long Island.

In those days Friends had a strong "testimony," which has continued to a greater or less extent to the present time, against the use of even inconspicuous headstones upon graves. Consequently the interments in Houston Street, as a rule, had no distinguishing marks upon the graves, but records were professedly kept in some book now lost. In consequence of this slack method of registry, when they came to disinter the bodies, it was found that the same ground had been used over and over again, in some cases three or four corpses resting in the same grave, one above the other. In many cases the lower ones were so nearly gone that it was impossible to distinguish the remains of one body from another, much to the confusion and consternation of the families to which they were supposed to belong.

A meeting house also appears to have been built in 1775 on land purchased by Friends for that purpose on Queen Street, afterwards Pearl, near Franklin Square. Here it would seem

that a building 50 x 70 feet had been erected, and it was in this and in the one on Liberty Street that the Society of Friends held their meetings for worship at the beginning of the nineteenth century. That the Quaker Meeting House was a well known place in the early years of the century is shown by an advertisement of John Jacob Astor in 1789.

J. JACOB ASTOR,
AT NO. 81 QUEEN STREET,
Next door but one to the Friends' Meeting House,

HAS FOR SALE AN ASSORTMENT OF
PIANOFORTES OF THE NEWEST CON-
STRUCTION, MADE BY THE BEST MAKERS
IN LONDON, WHICH HE WILL SELL ON
REASONABLE TERMS.

HE GIVES CASH FOR ALL KINDS OF FURS, AND
HAS FOR SALE A QUANTITY OF CANADA BEAVER
AND BEAVER COATING, RACoon SKINS, AND
RACoon BLANKETS, MUSKRATS SKINS, ETC., ETC.

During the Revolutionary War the Pearl Street meeting house was seized by the British and used by them as a barracks.

About 1804 or 1805 a two-story school house was erected on the north side of the Pearl Street meeting house, in which for a long time a most flourishing school for boys and girls was carried

on under the care of the Monthly Meeting. By 1818 the meeting house had become surrounded by retail drygoods stores.

In 1820 a meeting house was built in Hester Street, and in 1825 still another, 58 x 80 feet, was erected in Rose Street. In 1828 and 1829 occurred the schism and separation of the Society into Hicksites and Orthodox Friends. The former being quite in the majority, retained possession of the meeting houses, and the Orthodox Friends for a time held their meetings for worship and business in Rutgers Medical College in Duane Street, while the women Friends, who had been accustomed to hold their business meetings in the Rose Street meeting house, being refused admission to that, were obliged to go to the African meeting house in Elizabeth Street.

For a short time prior to 1828 a meeting for worship, probably what was known as an "indulged meeting," was held somewhere in New York. It was discontinued in 1828.

In the fall of 1828 the Orthodox Friends began to hold their meetings in the house on Henry Street, between Catherine and Market Streets, which had been built for the purpose on leased ground by members of the New York Preparatory Meeting. Here they met until 1841 or 1842, when

the building was sold to the Jews for a synagogue.

In 1835 the Trustees of the Monthly Meeting School reported that they had hired a building nearly opposite the meeting house on Henry Street, and fitted it up for school purposes, under the care of David Sands as teacher. Meanwhile Friends had erected another house on a large plot of ground which they had purchased in Orchard Street, which they then occupied. The total cost of this piece of property was something like \$46,000, raised chiefly through the contributions of Friends more or less prominent at that time. The great majority of these contributors have no representatives among members of the Society now living in this city. The largest contributors to the fund were:

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|--------------------|------------------------|
| Wm. F. Mott, | Samuel Wood, |
| Samuel Mott | and his sons Samuel |
| (his brother,) | S. and William, |
| Jos. S. Shotwell, | Lindley Murray, |
| Benj. Clark, | John Clapp, |
| Robert I. Murray, | Joshua S. Underhill, |
| Walter Farrington, | and his sons Abram |
| Henry Hinsdale, | S., Walter and Ira B., |
| John Hancock, | J. and J. Hilyard, |
| Thomas Buckley, | Thos Cock, |
| Wm. Birdsall, | John R. Willis, |
| | Stacy B. Collins. |

Smaller sums, from \$100 down, were contributed by about one hundred other members. In this latter class were included :

| | |
|-------------------|----------------------|
| Richard H. Bowne, | Pelatiah P. Page, |
| Richard Lawrence, | Wm. R. Thurston, |
| Wm. Cromwell, | Deborah C. Hinsdale, |
| Edmund H. Prior, | John Haddock, |
| Wm. B. Collins, | Henry Mosher, |
| David Sands, | and others. |

In 1842, an adjoining lot to the north of the meeting house was purchased, and a three story school house built upon it, in which a Monthly Meeting school was held with more or less success until 1859. This school was for both boys and girls, and in 1850 the boys were taught by Emma R. Grimshaw, who afterwards married Benjamin Haviland, and the girls by Mary H. Gough, who afterwards married a Friend named Sutton. There were thirteen boys and fifteen girls. After the marriage of Emma Grimshaw, Lydia Neal, from Maine, a young woman, had charge of this part of the school. She was exceedingly attractive and her pupils were very fond of her.

So many Friends had removed farther uptown that the meeting house in Orchard Street became inconvenient, and was sold in the early part of 1859. The Chapel of Rutgers Female Institute

in Madison Street near Clinton Street was hired by Friends and used for meeting purposes until the completion of the present building.

Although the meeting house in Brooklyn was paid for by New York Meeting, the land being purchased by Friends living in this city, this narrative does not properly include its consideration, as Brooklyn was then constituted a separate Preparative Meeting.

A very live and active "concern" for the right education of children has always characterized the Society of Friends. One hundred years ago this interest extended beyond our own borders, and led to the establishing of schools for the benefit of negro slaves and the children of the poor of this city. There were already several so-called "charity schools" or church schools, but no unsectarian free public schools were in existence. The honor of being the first to recognize and endeavor to supply this great need fell to the Society of Friends.

In March, 1798, a few women, all of them members of this Society, organized an association for the relief of the sick poor. The first article of their rules excluded all persons not members of the Society of Friends from the association, and the sixth article provided that no relief be afforded to any of the people called Quakers. In 1801 a

proposition was made that they establish a school for the poor children of the city. It was opened in June of that year. The minute with reference to the organization of this school is as follows :

“The Association of Women Friends for the Relief of the Poor, having concluded that a part of their funds should be appropriated to the education of poor children of the following description, viz., those whose parents belong to no religious society, and who, from some cause or other, cannot be admitted to any of the charity schools of this city, have appointed the following persons as a committee to open a school for that purpose : Lydia P. Mott, Caroline Bowne, Sarah Collins, Mary Minturn, Jr., Hannah Bowne and Susan Collins, who have, agreeable to permission, rented a room at the rate of £16 per annum, and engaged a widow woman of good education and morals as an instructor, and allow her a salary of £30 a year, to be advanced at the discretion of the committee, which met at the school room 28th of 12th month.” The ladies who organized the association and were its earliest members were all Friends and were :

| | |
|-------------------|-------------------------|
| Catherine Murray, | Hannah Pearsall, |
| Elizabeth Bowne, | Margaret B. Haydock, |
| Sarah Robinson, | Sarah Haydock, |
| Amy Bowne, | Mary Pearsall Robinson, |

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| Amy Clark, | Ann Underhill, |
| Elizabeth U. Underhill, | Caroline Bowne, |
| Martha Stansbury, | Hannah Shelton, |
| Jane Johnston, | E. Huyland Walker, |
| Susan Collins, | Sarah Hallet, |
| Elizabeth Burling, | Sarah Bowne Minturn, |
| Harriet Robbins, | Mary Minturn, Jr., |
| Sarah Tallman, | Deborah Minturn Watt, |
| Hannah Eddy, | Hannah Bowne, |
| Ann Eddy, | Ann Shipley, |
| Agnes A. Watt, | Hannah Lawrence, |
| Sarah Collins, | M. Minturn, |
| Elizabeth Pearsall, | Esther Robinson Min- |
| Mary R. Bowne, | turn, |
| Rebecca Haydock, | May Dunbar, |
| Lydia Mott, | Mary Wright, |
| Penelope Hull, | Sarah Lyons Kirby, |
| Mary Murray (Mrs. Perkins), | Charlotte Leggett. |

For many years they organized school after school in connection with the subsequently formed free school system of the city, the trustees of which gladly availed themselves of the experience of these ladies, and shared with them the public school moneys. In 1828 a State law cut off this financial support, and their labors were very much curtailed—though an infant school was maintained under their care in the basement of

Public School No. 5, in Mott Street, until 1845. The "female association," as it was called, is still in existence, though its interests appear to have reverted back to the original objects of its organization, over one hundred years ago. The ladies now composing it are: Louisa M. Wood, Sarah S. Murray, Mary Collins, Elizabeth W. Taber, Anna F. Taber, Mary K. Murray and Elizabeth Bowne.

The Public School Society of New York appears to have been suggested by members of this meeting. Thomas Eddy and John Murray in 1805 called a meeting, which was held in the house of John Murray, in Pearl Street, and was attended by twelve of the prominent citizens of New York, of whom four were Friends. To give some idea of the interest of Friends in this philanthropic work, I have appended a list of our members who have been connected with it:

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| Lindley Murray, | Whitehead Hicks, |
| Samuel F. Mott, | Geo. F. Hussey, |
| Jos. B. Collins, | Benj. Minturn, |
| John L. Bowne, | Geo. Newbold, |
| W. H. Barrow, | W. T. Slocum, |
| Isaac Collins, | James W. Underhill, |
| Barney Corse, | Robert W. Cornell, |
| Mahlon Day, | Willett Seaman, |
| Jas. S. Gibbons, | Walter Underhill. |

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| George T. Trimble, | Thomas Eddy, |
| Joshua S. Underhill, | Thomas Buckley, |
| Wm. S. Burling, | Walter Bowne, |
| Thos. Bussing, | Wm. Birdsall, |
| Matthew Clarkson, | Nathan Comstock, |
| Benj. S. Collins, | Richard Cromwell, |
| Isaac H. Clapp, | Wm. P. Cooledge, |
| Thomas Franklin, | Matthew Franklin, |
| Samuel Hicks, | Valentine Hicks. |
| Anthony P. Halsey, | Henry Hinsdale, |
| Edmund Kirby, | T. Leggett, Jr., |
| John Murray, Jr., | Robert F. Mott, |
| Wm. H. Macy, | Samuel C. Mott, |
| James B. Nelson, | Benj. D. Perkins, |
| Jeremiah Thomson, | Wm. R. Thurston, Jr., |
| Samuel Wood, | Edmund Willets, |
| Wm. Seaman, | David Sands, |
| Joshua Underhill, | Ira B. Underhill, |
| Wm. Willis, | Benj. Clark. |

Of these gentlemen Lindley Murray served 29 years, Jos. B. Collins served 25 years, Benj. Clark served 25 years, Robert C. Cornell served 25 years, Mahlon Day served 24 years, Samuel F. Mott served 20 years, Samuel Wood served 20 years, and George T. Trimble served 35 years.

The society for promoting the manumission of slaves, and protecting such of them as have been or may be liberated, is said to have been

organized in 1775, and, as might naturally be expected, the number of Friends connected with the organization was large. In the early part of the century Samuel Wood, Israel Corse, Thomas Bussing, Edmund Willetts, Henry Hinsdale, Robert Bowne, Samuel Franklin, George T. Trimble, Ira B. Underhill, and numerous others were connected with it.

The first savings bank established in this city was that now known as The Bank for Savings. The meeting of citizens called to consider this matter in 1816 included Thomas Eddy, who was elected president of the bank, and John Griscom. Five of the twenty-four directors were Friends, including Jeremiah Thompson and Robert Bowne, in addition to those named.

One of the earliest schools in the City of New York under the care of Friends was a mission school for colored adult women, opened in 1815, conducted by an association of ladies, mostly Friends or attenders of our meetings. It was entitled the Clarkson Association, and was the only school for colored people in the city.

In 1816 was established the Society for the Prevention of Pauperism, from which originated the present House of Refuge. Thomas Eddy, Samuel Wood, John Griscom and Robert I. Murray were the Friends connected with it at the time.

In 1818 a school under the care of young men of this city, all Friends, was established at Flatbush on Long Island, for the benefit of negroes. About fifty to seventy-five scholars attended the sessions, which were held on Sundays. The teachers crossed the river in rowboats or sailboats, and then footed it four miles to Flatbush, and back. It was continued for two and one-half years and then stopped.

In 1822 the first steamboat was put on the ferry between New York and Brooklyn. Just previous to this time the ferry consisted of what were called "house-boats."

The Collins family were first represented in New York by Isaac Collins, who came from Delaware. He was a printer and received a commission from George III as crown printer to the Province of New Jersey. He printed all the paper "shinplasters" used in that State. He had thirteen children, all but one of whom lived to be over 60 years old. His three sons, who removed to this city, were Benjamin S., Stacy B. and Jos. B. Collins, all of whom became prominent citizens. There was hardly a public institution of educational or charitable character that these latter two men were not connected with. Jos. B. Collins was for years president of the United States Life Insurance Co.; Benj. S. and his wife

Hannah were devoted Friends, she an esteemed elder. They had seven children, all of whom were Friends. When Isaac Collins came to New York he established a publishing, printing and bookselling business on the east side of Pearl Street between Fulton and John Streets. He printed in 1791 the first Quarto Bible printed in America. His son Stacy B., and his nephew William B., afterwards continued the business, followed by the sons of Benjamin S. Collins, Robert B. and Charles, until they had accumulated a sufficiency, when they also retired, winding up the business.

Rebecca Collins and her two daughters Anna and Mary, removed from Philadelphia to New York in 1864. She found a place at once in the hearts of all with whom she came in contact. Loving and sympathetic, refined and gentle, she was equally at home in all social spheres. A minister whom all appreciated and loved.

William Thurston was the father of our late friend William R. Thurston, Jr., who was his son by his first wife. By his second wife, Abigail, he had another son, who joined the Hicksites. Wm. R. Thurston Jr. was a man of extraordinarily clear and sound judgment; outspoken, and always with the courage of his convictions. He was a sound, conservative Friend,

highly respected and esteemed by those who knew him.

The Motts, William F. and Samuel F., were both of them grand men. They were in partnership together in 1820 or 1830, and were said to be the founders of the drygoods commission business in New York. William F. Mott was an elder, and for many years sat at the head of our meetings. He was respected by everyone in the meeting, and ruled with great dignity and sanctified common sense. When William F. Mott "spoke right out in meeting" to anyone who was unacceptably disturbing the occasion, the offender generally sat down at once. There was one Friend, hardly in his right mind, who never lost an opportunity of holding forth in meetings, when by any chance William F. Mott happened to be absent. So noticeable was this that someone once asked this Friend why he always spoke on those occasions, and not when William F. Mott was present. With the simplicity of a child he replied: "Why William F. Mott says '*I must not speak.*'"

William F. Mott's wife Phoebe was interested in many institutions for the relief of the poor, and rich in private benevolence. She always sat on the second or third bench by the door of the meeting room, on the side aisle. They had three

children, one son and two daughters. William F. Mott, Jr., remained a member of the Society, and a most useful one, inheriting many of the noble qualities of his father. The daughters joined other churches. Samuel F. Mott, who with his brother retired from business in 1838, was prominent as a citizen and interested in many public concerns. He was a man of much force of character. He was afflicted with asthma, and for the last thirty years of his life he never slept except sitting upright in a chair. Samuel F. Mott was one of the managers of the City Lunatic Asylum, and when at one time it was proposed to give the patients some recreation in the way of an evening party, one of the managers said he supposed that Mr. Mott would object to dancing. "No!" said Samuel, "it is just the thing for crazy people." His wife was named Ann. They had three children, all of whom lost their membership by marrying out of the Society.

Thomas Hawxhurst had when a young man served as a soldier in the Revolutionary War. He sat at the head of Friends' meeting for very many years.

Amy Hawxhurst, daughter of Thomas, who died in 1857, was very active for many years in charitable works of all sorts. She was one of the managers for the Home for Discharged

Convicts, and was a diligent visitor at the city prisons, and upon the poor in their homes. She was the official "plain bonnet" maker to the meeting.

John Clapp, who flourished between 1788 and 1857, was a well-known banker, president of the Butchers' and Drovers' Bank. His wife Phoebe was considered a noble woman. They had four children, two of whom remained Friends. Are there any here who remember John Clapp? He lived in Henry Street near Jefferson, I think, and he used to spend most of his evenings in his back parlor making money, that is, signing his name as president of the bank to the bills it issued. I remember him well. I went to him one evening when I was fourteen or fifteen years old to try to sell him a copy of a book just published by a Friend, Elizabeth Nicholson, of Philadelphia, and called "Wheat Sheaf." I was ushered, in fear and trembling, into the presence of the banker, engaged as I have just described, with a board containing a thick pile of \$5.00 bills in sheets of five each, on a table before him, which as he signed he tossed around on the carpet to dry. I tried my very best to induce him to buy the \$2.00 book, but utterly in vain. He kept right on making \$5.00 bills and almost throwing them over me, but he would not buy a book. So I retired, feel-

ing that his reputation as a close-fisted man was certainly deserved.

John Wood, the father of Dr. Stephen Wood, was a minister ; an uneducated man with a rough, forceful manner, and rather eloquent.

Elizabeth Coggeshall was a minister in high estimation. She had traveled a great deal—twice visiting England. Her husband's name was Caleb. He was a sea captain, a quiet man, more given to deeds than words.

Mahlon Day removed from Burlington, N. J., to New York in 1813. He had previously married Mary Kerr, of Manchester, England. Both became Friends by conviction. He was an active and useful member of the Society, an overseer and elder. He was for many years in the printing and bookselling business, from which he retired about ten years before his death. I have referred to his wife's nativity, because it was a visit to her relatives which took them and their daughter Susan B. Day to England, on the return voyage from whence they were all lost in the wreck of the steamer Arctic, in 1855. He was a noble man.

Wager and Elizabeth Hull were both able and useful members of the Society. He was of a rather retiring disposition. They had five children, of whom two remained Friends, but at

the present time he has no representative in the Society.

Thomas Hazzard, who made a fortune in the whaling industry, while living at Nantucket, became a prosperous Friend in the city before 1820.

William Hawxhurst was the worthy son of Thomas, previously mentioned. His wife died young. He was a quiet, inoffensive Friend, and, like his father, he lived to a good old age. He had one daughter, a Friend.

Nathaniel and Sarah C. Hawxhurst. She was his second wife, was a minister, and was noted for distributing tracts wherever she went, and for her activity in philanthropic work.

George F. Cooledge was a singular and rather eccentric character, who for many years manufactured Webster's Spelling Book, at a time when its popularity exceeded that of any other work of its kind in America, combining his publishing business with that of note broker. He set up on the sidewalk, at the door of the building he occupied, a barber's pole with a small sign attached, bearing the words, "George F. Cooledge, Note Shaver." He was "disowned" from membership. He died many years ago. His brother Wm. P. Cooledge was also disowned a few months afterwards.

Pelatih P. Page came to New York from Massachusetts in 1835, and settled here permanently. Both he and his wife Amelia were highly esteemed elders in the church.

Mary Van Hoesen and her four daughters came to this city from Hudson, N. Y., the same year.

Morris Shipley and his son Murray Shipley were both for a short time members of this meeting.

David Sands, who died in 1859, at the comparatively early age of 45, was a deeply religious man, who for several winters held a Bible class of young men, meeting on First Day evening at his home in East Seventeenth Street, at that time considered a remarkably fine residence. I am inclined to think that worldly considerations were as much of an attraction in drawing the young men as was the religious instruction. He was in the wholesale drug business with his brother Abraham B. Sands, who was not a Friend, at the corner of William and Fulton Streets. They made a large fortune from the sale of "Sands' Sarsaparilla," and David Sands was considered the wealthiest Friend in the meeting. When Friends were talking of removing from Orchard Street to their present situation, he bought the lots on which this building stands, for fear of losing so good an opportunity, and held them at his own

expense until the meeting was ready to purchase them, when he transferred the lots at the same price he had paid for them. He was not a man to do anything of this sort by halves.

Deborah Hindsdale was the daughter of Henry Hinsdale. She sat in the gallery for many years, and was a minister noted for her fervent prayers. She married Richard H. Thomas, M.D., of Baltimore, and thus left this meeting, to the universal regret of its members.

William Cromwell was a much esteemed elder in this meeting in the middle of the century. He was a large, portly man, of the kindest heart, abounding in hospitality. It was common observation at Yearly Meeting times that William Cromwell would go about among the country Friends, gather up all who had not been invited elsewhere, and take them to his house on East Broadway, to dine. The lame, the halt and the blind, he would gather them in. He married Caroline Underhill, one of Joshua Underhill's daughters. Two of his children are living, one a Friend, the other not. It is unfortunate, for, like so many others who have left us, he is college-bred and is one of the prominent and wealthy men of the city.

William Cromwell's brother, Daniel, was a builder and carpenter, and he and Joseph Hilyard,

who was a mason builder, built this meeting house from plans drawn by John H. Ferris. Daniel's wife Elizabeth was considered by everyone a lovely character.

Catherine Haviland was a good woman, unmarried, an elder.

Amy Sutton was a good, warm-hearted woman. Her husband was not a member.

Henry Mosher came to New York from England. He died December 1, 1874. He was a character. For many years he was janitor of the meeting house in Orchard Street, and it certainly can be said of him that he was in every way an excellent one; but the boys of the Monthly Meeting School, adjoining, used to aggravate him past human endurance. At the rear of the meeting house there was a racquet court, over the high walls of which sundry beautiful balls were almost daily lost in the meeting-house yard. These balls were a prize to any boy, so the boys were in the habit of climbing the board fence separating the school yard and the meeting yard, and sliding down a convenient tree-trunk to search for them. Henry did not like to have them prowling about, and shook one pretty roughly if he caught him. He would lie in wait just inside some door, and when the boys dropped down, out he would dart, away would run the boys yell-

ing and screaming, and round and round the house they would go full tilt, usually until Henry was worn out and retired in disgust. But the boys always found the balls. Henry Mosher was a bachelor, and I presume had no near relatives. At all events when he died he left most of his property, the accumulation of a long life of great frugality, in equal parts to New England, New York, Philadelphia and Ohio Yearly Meetings, to be held as a fund, the income of which was to be expended for the circulation of books, pamphlets, etc., relating to the Society of Friends. The amount received by New York is about \$11,500.

Josiah D. Chase, with his family, removed from Oswego, N. Y., to this city in 1846. He established a school for boys on the corner of Market Street and East Broadway, which for a number of years was very prosperous. His wife assisted him. His daughter Caroline, who subsequently married a Tiffany, was vastly admired by all the boys. She is still living.

Lindley M. Hoag came to New York in 1848, and was engaged for about a year in the management of what was then called the Free Labor Store, on Franklin Square, at the corner of Dover Street. Most Friends bought their groceries there in order to be clear of using anything which was the product of slave labor. I

remember I used to think, when I was sent there to get groceries, that the sugar did not look so clean and nice as that which could be bought at other stores. L. M. Hoag, did not stay there very long, however, but returned to his home in New Hampshire.

Benjamin Tatham came to New York from Hitchin, England, in 1841. In 1847 he married Rebecca Collins. They had five children, one girl and four boys. The daughter died. He was in the lead pipe and shot business with his brothers, who were not Friends. As a Friend and as a citizen Benjamin Tatham was prominent, and a noble man. He had a fine head; was a characteristic and impressive speaker. He had sound common sense, clear perception of right and wrong, and an honest, religious mind. During the War of the Rebellion he was very active in representing the Society at Washington, and became well known to President Lincoln and Secretary Stanton. It was said at the time that Lincoln offered him the Commissionership of Indian Affairs, and pressed him very hard to accept it; but the way did not seem clear in Benjamin Tatham's mind, and he declined the highly complimentary offer. He was altogether one of the foremost men of his time.

Edward and Anna Tatum removed to New

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York from New Jersey in 1857. He was a member of the firm of Whitall, Tatum and Co., glass manufacturers, and made a large fortune. Both were elders in this meeting. She, very bright and sound. He, a fine, handsome, portly man of good judgment.

Among the Friends who have come to New York City to reside since 1840 was Edward Marshall, an Englishman by birth. He was a sound, intelligent minister, but not a frequent speaker. He married Anna Maria Bussell, and they had one daughter, Sarah, who lives in Philadelphia. He was in the hardware business, with Henry Dickinson as his partner, and was very proud of his success as a merchant. I remember his telling me one day that there had never been a year, since he had been in business, that he had not laid up more or less money.

Henry and Grace Dickinson came to New York in 1852. Both were ministers. Henry generally clear and incisive, while Grace was love and tenderness personified.

Augustus Taber came from New Bedford to this city in 1852, and as he married an only daughter, he found it best to remain. He was a very active man and a most useful officer of the church. He went into the wholesale marble business with his father-in-law, John H. Ferris.

At the close of the Civil War the negroes began to come into New York in great numbers. They herded together in old tenements west of Sixth Avenue, north and south of 30th Street, and were wholly neglected by the citizens. Augustus Taber, Sarah H. Bowne and Mary Shotwell organized a Sabbath School for the children of these neglected people, and finally secured a lot on 30th Street, upon which, through the aid of a large cash donation, and an additional loan, both from Augustus Taber, the present building was erected. Augustus Taber was the founder of the New York Colored Mission; a trustee and vice president of the American Bible Society, and a trustee of the Colored Orphan Asylum.

The Ladds came from Ohio—Thomas W. in 1864 and William H. in 1867. Both lived in Brooklyn. Though brothers, they were very different in character. William had common sense and good judgment. He frequently came to preach in this gallery, and said he enjoyed being here. His tall, slender figure and his slow, deliberate ways were impressive. He was the only Friend minister I have ever known who was a born jockey. His love for a fine horse was phenomenal. His greatest enjoyment was holding the reins behind some high-bred fast trotter he owned. It was a sight never to be forgotten

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to see this tall, lank Quaker in his light wagon, racing at a 2:20 gait down the Coney Island road, with, as likely as not, some Brooklyn politician with his fast horse speeding along beside him, and usually behind. He did love a good horse.

William Symmes, with his wife, came from North Carolina, and after residing here a few years returned to his old home in 1881, the winter climate of New York being too severe for his weak lungs. He was a minister universally appreciated and approved. The congregation loved him, even as he loved it. In his last sermon from this gallery he said he "had never belonged to a meeting that his heart so fully went out towards," and that he had found Friends of New York abounding in love to God and to each other and full of good works. His loss to the meeting was deeply felt.

Of the social life of Friends in this city in the past century, of the earlier years, and indeed until 1840, we know almost nothing. The active figures before that time are practically all gone, and so far as I have found there exist no written accounts of the social life of Friends, save only the rather limited diary of my own mother. There can be no doubt, however, that with so many wealthy and educated families, there was a number of Friends large enough to give them,

inter se, a satisfying social life. I do not mean such official gatherings of the membership of the church as the present occasion, but rather the familiar association of a considerable number of individuals having not only the same religious views, but the same cultivation and refinement and congenial personal relations, to afford full measure of the pleasures and amenities of life. It is a matter of common observation that no church, save possibly the Roman Catholic, can flourish without such a social element.

About 1831 some of the middle aged and older women Friends formed what they called the "Sewing Society." Some fifteen to twenty met at each others' houses in the afternoon of some day each week during the winter months to make garments for the poor. Contributions were made by different persons, and by "The Murray Fund," with which the materials were purchased. One Friend read from the "Lives of the Apostles" or some other religious work, while the others sewed, and sometimes they spent the evening in conversation until nine o'clock. This society lasted nearly twenty years. Among its members were Anna Mott, Mary Day, Sarah C. Hawkshurst, Mary S. Wood, Eunice Mitchell, Deborah Haight, Ann Underhill, Jane Lawrence, Phoebe W. Hawkshurst, Anna Maria Marshall,

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Elizabeth Cromwell, Hannah Bruff, Mary Hussey, Mary Anna Wood, Mary Van Hoesen, Sarah F. Underhill, Sarah H. Field, Amy Hawkshurst, Elizabeth Woodward, Jane U. Ferris, Caroline Cromwell, Paulina Sands, Phebe Griffen.

Not unfrequently some Friend would have a quilting bee at her house and invite ten or fifteen Friends to gather at about four o'clock in the afternoon and spend two or three hours, sitting around one of those old-fashioned frames rested upon the backs of chairs, quilting and gossiping. About seven o'clock the frame was rolled up and a handed tea was served, and after that the husbands came in, and after an hour or so of social entertainment, they broke up at nine o'clock sharp.

About 1830 sixteen young women Friends, namely, Mary S. Underhill (married Wm. Wood), Caroline Murray and Mary (both married Lindley M. Ferris), Emily Cock, Sarah and Elizabeth Bowne, Jane Buckley (married Dr. Thomas of Baltimore—his second wife), Elizabeth Buckley, Catherine King (married Dr. Stephen Wood), Elizabeth King her sister, Elizabeth B. Collins, Mary Tiffany, Maria Clark (married — Fox), Ann Augutsa Cock, Ann E. Franklin and Hannah Underhill started a sewing society and sociable

named "The Coterie." The ostensible purpose was to sew for the poor, but really to have a good time. They met at each others' houses in the afternoon, about the same number of young men coming later, when the sewing was laid aside. This organization, with numerous additions from time to time, was maintained for twenty years or more, when it lapsed.

Then, in 1852, a few young people got up the "Annulet." Among the active members were Daniel Titus, James Birdsall, James Bruff, Robt. I. Walker, Robert Titus, John D. Griffin, Jos. K. Murray, John Walker, Sarah Willets, Hannah Hoag, Caroline and Alice Cromwell, Sarah Murray, Sarah Allen, Eleanor Wood, Sarah Collins, Caroline Wood. The record goes on to say that the first meeting was held at the house of Robert I. Murray. By the rule adopted the meetings were to break up at 9:30 P. M.—to quote the words of the journal: "And many of the maidens returned home with their fathers, even Eleanor with her father, and Sarah, the daughter of Isaac, with her father, and Caroline, and Alice her sister, with their father, and the young men accompanied every one the other, and every one himself." Perhaps this peculiarity was at least one reason why the circle did not last many winters.

In October, 1860, a large number of the mid-

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dle-aged and young men formed a literary society which was called the "Friends' Lyceum." They met fortnightly in the large room on the next floor, for debates and the reading of essays. The room was for a time open every evening for reading and conversation. A large number of periodicals, American, English and French, were subscribed for, and a number of valuable books, mostly works of reference, were purchased. The book-case, now filled by the Representative Library, was built by the Lyceum.

In addition to these semi-official organizations the members of certain families were so numerous that there was a constant succession of evening parties and sociables going on amongst them, without the necessity of looking outside for entertainment.

For nearly fifty years, say from 1840 to 1880, two families, the Woods and the Underhills, comprised a larger number of the members of this congregation than any other half dozen combined. Perhaps I may be pardoned for giving as an illustration the fact that I had forty-eight first cousins belonging to the meeting. For many years William Wood was clerk of the Yearly Meeting, at the same time that his sister-in-law, Elizabeth U. Willis (nee Underhill), held the same position in the Woman's Meeting.

Forty or fifty years ago the spiritual government and control of this meeting by the elders was no uncertain thing, and the most watchful care was taken that the exercise of the ministry was proper and to the edification of the congregation. Oh, what elders there were in those days! Recognized ministers were carefully guarded and helped. Those who felt called to speak in meetings were weighed in the balance, and if approved were encouraged; if not, were rarely permitted to break the silence. There were some of them who considered their own feelings a more sure pointing to duty than the combined discernment of the elders, but such were labored with kindly, but firmly, and only occasionally disturbed the meeting. Strangers, however, who undertook to speak in meetings, usually had a hard time of it, and when a suggestion from the gallery proved ineffectual in bringing such to their seats, at a signal from the elder, some Friend would instantly rise and eject the transgressor. Such action was generally approved by the meeting. Possibly the advocates of women's rights in church administration might date the first official step in this direction in New York Yearly Meeting from the admission of women as members of the Representative Meeting. This was in 1876, and at a meeting held in this house. It may be of

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historical interest to record here that the eight women thus honored were Mary S. Wood, Caroline E. Ladd, Ann M. Haines, Mary U. Ferris, Grace Dickinson, Anna C. Tatum, Anna F. Taber, and Ruth S. Murray, but three of whom are now living.

Sabbath Schools were opened among Friends in this city in 1833. It is quite possible that the separation, in 1828, led Friends to reflect that a more diligent study of the Scriptures would conduce to a more evangelical religion, so in 1833 a Sabbath School was opened in the meeting house on Henry Street, with Elizabeth Underhill, Lucy H. Eddy, Sarah F. Underhill, Lydia Dean, and Esther Seymour as teachers, and kept up until 1843, when for some reason or other it was discontinued. No other school of this character was started, at least under the care of Friends, until 1852, when Mary S. Wood started one for the children of Friends in her own house. By 1856 it had become too large for a private house, and was removed to the meeting house on Orchard Street, when David Sands became superintendent, and was assisted by a number of adult teachers. From various causes the school declined, and superintendent and teachers all resigned, when Mary S. Wood again took charge of it. Two years subsequently her son was appointed

superintendent, and had a number of young Friends to assist him in carrying on the school. The following year he resigned in favor of Robert Lindley Murray, an older man, from which time the school continued to prosper for twenty years or more.

For seventeen years a Bible class for women was held in one of the parlors of the meeting house in 20th Street, on fifth day mornings. It was conducted by Mary S. Wood and was regularly attended by a large number of women.

In 1861 the Twenty-first Ward Mission was started by Ruth S. Murray, wife of Robert Lindley Murray, in a basement on Second Avenue. Thence it was removed to a loft over a stable in East 38th Street, and then to its present building, which was erected for it in 1871. In the same year it was incorporated under the title of the "Twenty-first Ward Mission and Industrial School" with Wm. F. Mott, Wm. R. Thurston, Robert Lindley Murray, Edward Tatum, Augustus Taber and L. Murray Ferris, Jr., as incorporators. While it has had, almost from the first, the personal assistance of some who were not members of this meeting, it is distinctly a Friends' institution, managed and controlled by them. Its work is the teaching of poor children on the Sabbath, Wednesday evening religious service,

manual training classes, sewing classes, cooking classes, etc.

Although in this paper I have avoided mention of living persons, I think it is a pardonable exception for me to say in connection with this school that to John R. Taber and his wife Anna C. Taber is due the credit and honor of an example of persevering faithfulness in most arduous Christian philanthropy.

I take from my mother's journal the following account of New York Meeting in 1864. She writes: "First in our gallery sits William F. Mott, an elder. He is over 80 years of age, and feels many of the infirmities incident to a long life, from the duties of which he has mostly retired after very many years of great usefulness in the church and in benevolent works. He ever gave heed to the injunction and manifested on every occasion, 'Whatsoever thy hand findeth to do, do it with thy might.' Next to William F. Mott, we see Edward Marshall, an Englishman by birth. He is a sound, intelligent minister, but not a frequent speaker. Then William Wood, an elder who has been for many years clerk of the Yearly, Preparative and Monthly Meetings, with good will doing service as to the Lord. At his side sits one of the same name, but not a relative. Dr. Stephen Wood

has a loud, sonorous voice, and sometimes his sentences flow with fluency and grandeur. In his ministry he often alludes to passing events, and invites to a more diligent perusal of the Holy Scriptures; and on the divinity of Christ brings forth the most beautiful and conclusive texts. He quotes from the early Friends, and desires us to remove not the ancient landmarks.

“Henry Dickinson is the next one in our gallery. He is impressive and awakening in his sermons, and has a clear head to elucidate a text. His motto is ‘Christ is All.’ He is an Englishman.

“On the lowest gallery seat, in front of the ministers, we see Dr. Thomas Cock, the oldest member of the meeting. He is a highly esteemed physician and gentleman, a sincere Christian, and very solicitous for the welfare of the Society.

“Next to him is Daniel Cromwell, an esteemed aged Friend, who is in his place in suitable weather. Then we see the portly figure of his brother William Cromwell, an elder. His open heart and open house made him loved and respected by many strangers visiting this city. He cautions Friends not to stumble from the ancient paths.

“Then Isaac H. Allen, a follower of the living way which Christ has consecrated for us.

“By him is Benjamin Tatham, impulsive,

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devoted and prosperous, not forgetting to give tithes to the Lord.

“Then the expanded form of Edward Tatum, who a few years since removed here from Philadelphia. He has a warm heart and is valued and beloved.

“Robert Lindley Murray and Joseph Hilyard face the gallery, and a number of old men, who never did any harm, sit between them. Robert L. Murray withholds not his hand when the church calls for work. He succeeded William Wood as clerk of the Monthly Meeting, and is superintendent of the First Day school. It may be said of him that he is doing the will of the Lord from his heart.

“On the women’s side of our meeting Rebecca Collins sits head of the gallery. She resided until a few years since in Philadelphia, but is now living here. She is a widow, and is much beloved both as a minister and socially. She tenderly sympathizes with the lowly and afflicted, visiting and comforting in many ways. She manifests that she is privileged to sit in heavenly places with Christ Jesus.

“On her left we see Hannah H. Murray and Elizabeth U. Willis, elders, counted worthy of double honor. E. U. Willis was for many years clerk of Monthly and Yearly Meetings.

“Next is our sweet spirited Grace Dickinson (wife of Henry.) She is our youngest minister. In her abides faith, hope and charity. She is much beloved.

“The next is Lydia Willets, correct in all her ways, without sins of the tongue to answer for.

“The lowest seat facing the congregation was not long since filled with aged Friends, but one after another they have been called to eternal rest; the only one remaining is Amy Sutton. Catharine M. Wood (wife of Dr. Wood) and Elizabeth B. Collins, both young elders, now sit there, and often strangers.

“On the first seat facing the gallery is Anna Underhill. She is careful to speak evil of no one, and always has some good words for those spoken against by others.

“On the other end of this bench is Mary S. Wood (wife of William Wood.) On the bench behind are Sarah F. Underhill, Anna H. Shotwell and Jane U. Ferris. The first two were among those who established a colored orphan asylum.

“Then we see Ruth S. Murray (wife of Robert L. Murray.) She established a Mothers’ Mission and Mission Sunday-school, with very little help. She is sweet and cheerful, and her faith never fails.”

Ten years afterwards she writes: “Brooklyn

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Meeting being established, Henry and Grace Dickinson and Isaac H. Allen attended it, as they lived in Brooklyn. William Wood now sits head of New York Meeting and Dr. Stephen Wood next to him.

“On the lowest bench are Edward Tatum, Alden Sampson, Benjamin Tatham and John Ellison. Edward Marshall moved to Philadelphia. William F. Mott, Daniel Cromwell, Dr. Thomas Cock and William Cromwell have been called up higher, to be seen of men no more.

“Robert Lindley Murray has been recorded a minister. He was instant in season to declare what the Spirit saith to the Churches, and he is now gathered before the Throne.

“Hannah S. Murray, though very infirm, and Lydia Willetts are still here; but Elizabeth U. Willis, Anna Underhill and Amy Sutton have departed in peace and trust, all about 80 years of age. Anna H. Shotwell has also joined the heavenly host. The places of some are vacant, but others are occupied by younger Friends, though past middle age.”

One of the most highly esteemed ministers of the last half century was Abel T. Collins. He came from Maine in 1863, with his wife Mary, who, after his death, married Edward Tatum. Abel Collins was a young man in very moderate

circumstances, a hard worker, both in his business and as a student. He was modest and refined in his manners. Beloved especially by the young men, his early death brought sorrow to all hearts.

Thomas Kimber removed to this city in 1877. He married Mary E. Shearman, of New Bedford. He was college-bred and a gentleman. Active as a minister, he traveled extensively, preaching sound evangelical Christianity in a scholarly and attractive manner. He sat at the head of this meeting for several years, and his death was a loss to it which has never been repaired.

Sixty years ago the following Friends were pillars of this church, viz.:

| | CHILDREN FRIENDS. | NOT FRIENDS. |
|------------------|----------------------|-----------------|
| John Wood | 5 | — |
| Benjamin Collins | 7 | 1 |
| John L. Bowne | 4 | 1 |
| Robert Bowne | 3 | 1 |
| John R. Willis | 1 | 2 |
| William Wood | 2 | — |
| William Birdsall | — | 6 |
| Robert F. Mott | 1 | — |
| William Cromwell | 2 | 1 |
| Dr. Thomas Cock | 4 | 2 |
| Daniel Cromwell | 3 | 2 |
| | — | — |
| | 32 | 16 |

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And going back still further, say eighty years, we find the Friends holding the same position were :

| | CHILDREN FRIENDS. | NOT FRIENDS. |
|----------------------|----------------------|-----------------|
| Thomas Hawkshurst | 5 | 1 |
| Samuel Wood | 6 | 5 |
| Joshua Underhill | 11 | — |
| Thomas Eddy | 4 | — |
| William Thurston | 1 | 1 |
| John Murray, Jr. | 3 | — |
| William F. Mott | 1 | 2 |
| Samuel F. Mott | 1 | 3 |
| Solomon Griffen | 1 | — |
| John Wood | 6 | 1 |
| Mahlon Day | 2 | 2 |
| Wager Hull | 2 | 2 |
| Nathaniel Hawkshurst | 1 | 1 |
| John Clapp | 3 | 1 |
| William L. Fox | 1 | 2 |
| John Griscom | 6 | 1 |
| James Eddy | 3 | — |
| | — | — |
| | 57 | 22 |

No doubt most of you have been asked in what manner you account for the decline of the Society of Friends. It is rather a dangerous question to

attempt to answer. That the Society in some localities, as in this city, is not what it once was cannot be disputed, but so many theories regarding this decline are held, and so tenaciously, and possibly uncharitably maintained, that it is usually wiser to avoid the subject. It is a rather peculiar commentary on the present condition of this meeting that for fifty years past ministers visiting New York have again and again prophesied that the empty benches should be filled and prosperity return to the church.

Pleasant things to listen to and soporific in tendency. Possibly some may say that such prophecies were, inferentially at least, conditional upon renewed faithfulness on the part of the members of the congregation. Personally, I believe that if, instead of these soft things, the meeting had been stirred up by some Boanerges with the spirit of John the Baptist, some effect might have been produced. Prophecy, is a serious matter and ministers should be very careful that their human predilections are not mistaken for the leading of the Spirit. My attention has been called to the remarkable faculty Sybil Jones seemed to possess in this direction. As you all know, she and her husband Eli Jones, in every way a remarkable couple, visited this meeting frequently from their home in Maine, and at one period she seemed almost to

have a "mission" to warn people of impending dissolution. Once, in this gallery, she stopped in the midst of her sermon and, pointing towards a Friend on the lower seat of the men's gallery, who of course was sitting with his back to her, she prophesied that within a very few days his soul would be required of him. This Friend was John R. Willis. Less than a fortnight later, having gone to the roof of his house one night to see a fire, he fell through the skylight and his neck was broken. Another time, at the house of one of our members, when she was making what was called in those days a "family visit," she prophesied the death of one of the gathering in a short time. In a week a young boy, who had been present, died. She became such a "terror" that people were frightened when they heard of her coming. Fortunately, after a short time this peculiar and most unpleasant gift seemed to leave her and she prophesied no more.

I have recently seen an interesting book by Prof. Stephen B. Weeks, of Johns Hopkins University, entitled "Southern Quakers and Slavery," 1895, in which he suggests as among the causes of the decline of Friends, divisions in the Society, disownments for slight offences, endeavors to force all members into the same narrow mould, and

that their extreme spirituality is too high for most men. I simply quote him for your consideration.

Probably the greatest blow ever struck at the congregation of this meeting was the adoption by the Yearly Meeting of what were known as the nine queries, in 1877. Up to this time the spiritual affairs of the church had been supervised by educated men and women, God-fearing and spiritually minded ; fearless in the prosecution of their duties for the welfare of the congregation. In August and September of this year the five elders resigned, and others refused to accept the position upon the conditions laid down by the Yearly Meeting. The resigning elders were Elizabeth B. Collins, Benjamin Tatham, Ellen L. Congdon and Augustus and Anna F. Taber. Those who declined the appointment were Edward Tatum, Alden Sampson and Pelatiah P. Page. Subsequently the New York Monthly Meeting appointed elders without requiring the nine questions to be answered, but the loss to the meeting from the withdrawal of the Friends named it has never recovered from. Those who do not remember this meeting before 1850 can have little idea of the size of the congregation which met in Orchard Street and in this house. In those days young men and young women were appointed by the meeting to act as "doorkeepers" to show strangers

to seats. The members of this committee usually sat on the end of the back seat, next the aisle. The same committee also served as messengers to carry documents back and forth between the two sections, up to the time when men and women held their business meetings together.

On ordinary First Day mornings this room was *full*. It was a customary thing to see Friends who were a little late go slowly walking down the aisle looking into each row as they passed for a possible seat ; and when some noted preacher like Lindley Hoag held an appointed meeting on a First Day evening there was not a vacant seat in the house ; even the steps in the gallery were jammed, the aisles on this floor were packed for several feet inside, and the doorways held as many as could see or hear. Even then, when not another could crowd in, many walked up and down the lobbies on this floor, and upstairs and down, until meeting was over. All this passed away before 1860.

It is a very remarkable fact that there are to-day no representatives, in this congregation, of the families of Friends which moved into this city during the fifty years from 1830 to 1880. This particular meeting is made up of a few descendants of the old families and those of comparatively recent introduction. The money which

built this house, the one in Brooklyn also, and the invested funds now belonging to New York Monthly Meetings, were raised and contributed from the same source. In those old days lists were kept of the names of Friends who gave to the meeting, and the amount set over against each member. They are all to be found in the minutes of the Monthly Meeting. In more than one instance it is interesting to note in successive records the rise in prosperity of certain individuals, as shown in their increased donations to the meeting.

I think everyone acquainted with the present status of Friends in this city must easily see that they have few, very few, members left who have any public standing; who hold positions of trust and of importance as citizens. From various causes the Society has lost the membership of the descendants of the men of whom I have been speaking, which was its only hope. These men were great men,—men who would have been great anywhere. They were founders of names, and, dying, they, in most cases, left fortunes to their children to enable them to develop themselves still further in education and culture of all sorts, in courtly manners and Christian graces. Where are these descendants? Why are they no longer members of this congregation? A New Yorker

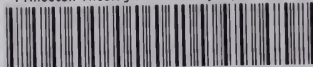
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who knew the old families can look over the well-known men in the city to-day, and locate here one and there another of them, an honor and a credit to the community; but, alas, reflecting nothing upon the Society of Friends.

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